596 (historically: arrows) of different length to determine the order of choice.
[428] The ancestral house, its immediate surroundings, part of the equipment and a share of land remains with the *randa* which, upon his death, reverts to his youngest son. The Palóc have special customs connected with *vilakozás*.

To the family circle belong also the *fogadott vő*, a son-in-law who has married the only daughter of the *randa* and has, therefore, been
[608] admitted as a full member of the family, and [redacted] foster brothers (*tejtestvér* 'milk-brother').

357 The servants and laborers who work for the *randa*[1] are treated on the basis of almost complete social equality with the other members of the family; with them they share living quarters and food.

608 The institution of several *koma* (godfathers') broadens the family circle also. In most parts of Hungary, a child will have at least a dozen godparents, and these sponsoring couples (one couple is called 'first godparents') chosen by the parents, are considered as belonging by virtue
[601] of their sacred office to the family itself. The parents and godparents address each other with the polite *maga*, regardless of age, and their relationship is considered to be so binding as to suggest blood relationship;
[835] indeed, in some parts of the country, marriage between the children of parents and the first godparents is considered incestuous.

1 [head of household -- Analyst]

In general, kinship is considered close up to the fourth generation; 602
beyond this, kinship is taken note of but is not considered a marriage [835]
impediment. Interestingly, relations on the maternal line are given more
attention than the paternal relatives. There are other phenomena also which 611
are generally considered to be survivals of an ancient matrilinear system, 551
among which the most important is the use of the mother's family name as a
surname. It has also been reported that, sporadically, the mother's
Christian name is used as a middle name which is otherwise practically un-
known in the country, or even that the mother's Christian and family names
are compounded and given to the child as a surname (e.g. Saó Kisboris Andris).
As a rule, such practices are resorted to only for practical reasons when the
father's family name is very common. In the region of the Balaton (and among
the Székler), however, when a poor boy marries a girl from a rich family,
he often takes her family name as his surname and even loses his own later
on and is referred to by the townspeople by his wife's name.

The marriageable age for Hungarian boys is considered to be around 582
17, and for girls 15. Marriage patterns are endogamic, for seldom do young
people marry outside their own townships. In some villages, the proper
thing to do is to marry a person living on the same street or in the same
section. The influence of elders is decisive with regard to marriage; 000